THE SOUTHERN PRESBYTERIAN JOURNAL

A Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints

JANUARY 4, 1956

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Thou crownest the year with Thy goodness. PSALM 65:11

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Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. PSALM 37:5

In all thy ways acknowledge Him, and He shall direct thy paths. PROVERBS 3:6

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— LETTERS —

Prayer for Revival

An earnest group of thirty-six people, representing at least four states, gathered for an all-day prayer meeting in the First Presbyterian Church of Weaverville, North Carolina, on December 16. This body of people came together at the invitation of the JOURNAL, as the day was open to everybody. They came from far and near, not to discuss the problems of the church, but to pray for the Body of Christ in all phases of its work and worship. The spirit of oneness and fellowship was most inspiring.

The day was divided into four different periods of intercession, led by four different men, with a brief intermission, and a light lunch provided by the host church. The prayers were marked by intense feelings of glad thanksgiving for blessings already received and fervent petitions for revival and awakening everywhere. There was a deep current of desire expressed for world missions in its general witness and expression, plus special petitions for the re-opening of China to the preaching of the gospel. The presence of a large number of retired missionaries added great meaning and emphasis to this phase of the intercession.

Prayer was offered for all the agencies of our church, for our colleges and seminaries including students and faculties. Pastors and congregations, also, were borne up to the throne of grace. With thankfulness for a growing church in the world, there was recognized the need for a deepening sense of man's sin and God's grace to redeem. The spirit of the day was not analytical or critical, but deeply worshipful and apparently guided by the Holy Spirit.

Everyone was greatly stimulated and encouraged by the word received of other prayer groups, meeting in some five or six places over the church at the same time. Hope was expressed that this might be only the beginning of yet many more groups in other places. If you are interested in similar gatherings elsewhere, the Editors of the JOURNAL will be more than happy to serve as a clearing house in helping to sponsor such. Write in and let us know of your feelings in the matter and your willingness to cooperate.

R. W. C.

Making the Cross of Christ Without Effect

The sure way to lose the effectiveness of the gospel message is to try to preach it with cleverness.

"Not with wisdom of words, lest the cross of Christ should be made of none effect," is the blunt statement of the Apostle Paul.

In this same epistle to the Corinthians—a people to whom scholarship and philosophical reasoning would particularly appeal, Paul goes on to say: *"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God."*

We have heard the statement: "I have no idea of committing intellectual suicide," and yet Paul says: *"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."*

This is not anti-intellectualism. Rather it is a recognition of the fact that spiritual truth cannot be apprehended through the *natural* intellectual processes, through which secular informa-

tion is grasped. Rather, spiritual truth can only be understood by those who have subordinated *everything* to the teaching and leading of the Holy Spirit.

Later Paul rejoices in the fact that his preaching and living of the gospel had been in: *"simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God."* Surely Paul has set all Christians an example.

Surely, also, we have here a warning that the gospel cannot be preached with success other than by the wisdom and in the power which God, not the world, gives.

The cross of Christ is still a stumbling block to the world. It is still foolishness to the spiritually dead. The gospel message finds no support in any of the world's philosophies.

But, for those who preach its message; for those who believe and live it: IT IS THE POWER OF GOD. L.N.B.

What Is the Limit of Our Horizon?

There are two horizons, and oh how great the difference!

One centers in the things this world has to offer, the other reaches, by faith, into eternity.

Paul speaks of men: *"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."* Compared with this outlook we find the writer of the epistle to the Hebrews speaking of Moses in these words: *"Esteeming the reproach of Christ greater riches than the treasures of Egypt: . . . for he endured, as seeing him who is invisible."*

Abraham was a man who also saw the far horizon, and it is said of him: *"For he looked for a city which hath foundations, whose builder and maker is God."*

Nothing bogs the Christian down like the attachments and encumbrances of this world. We who are in, but not of, the world need to keep our sextants and binoculars ever at hand; for prayer and a close walk with God and His Word will help us keep our perspective clear and our course straight.

The apostle Paul warned his son in the faith: *"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."*

This in no way lessens the obligation of the Christian to help meet the physical and material needs of his neighbor. But it makes clear the necessity of keeping a proper perspective between things which are temporal and those which are eternal. Christ brings joy and hope and comfort and guidance here and now. But, He brings us eternal life also. Paul makes this distinction clear when he says: *"If in this life only we have hope in Christ, we are of all men most miserable."*

The Christian's horizon should be close enough to see the immediate needs around us, and it should always carry over into that glorious future which God has in store for all who are His.

Demas is both a tragic and pathetic illustration of one losing his perspective. In his letter to the Colossian Christians Paul closes with the word that Luke and Demas join in sending their greetings. Some years later, writing to Timothy, Paul says: *"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; . . . Only Luke is with me."*

This is a solemn warning to Christians of all ages: the world exerts a constant pull and it is only the presence and power of the living Christ in our hearts which keeps us close to Him and in the way he would have us go.

The coming year will find this continuing battle-ground in our hearts. But - if we, through the Holy Spirit, keep our horizons in proper perspective, the Joy of the Lord will be our reward. L.N.B.

"Mark Twain"

In the midst of constant counter-currents, increasingly adverse winds of doctrine, pressing vagaries of belief and practice, there is always need for the Church to shoot the stars, to take bearings. Her human sub-pilots must exercise diligent precaution lest by their negligence she founder in uncharted seas, far off her true course.

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Among the matters which Scripture makes too evident for error, are the nature of the Church, its character, and its purpose. Not all will view her task as the most important one in all the world: there will be few who would disapprove of the statement that a perversion of her work would be a fearful mistake. Much difference of opinion may obtain in determining and agreeing on what that purpose is.

The Church's task is as unique as its character: both are of God, not of men. Yet people are ever trying to divert her efforts, to re-direct her energies, to dissipate her forces. It is not always true that men wilfully mistake the Church's function. May it not the rather be that they feel its place in society to be so strategic, so important, that many good, proper, and vitally significant matters will fare better if conducted under its aegis? If adopted, endorsed, and aided by the Church, any enterprise will have greater assurance of success.

The latest illustration of misguided perversion in this realm, is noted in the religious press. The National Conference on the Church and Social Welfare was called by the National Council of Christian Churches, Cleveland, Ohio, November 1-4, after three years planning. Among the strange activities proposed for the Christian Church, called, ordained, projected by the Lord Himself for the sole and specific work of "gathering and perfecting of the saints in this life, to the end of the world . . ." (so reads our Confession of Faith), we note the following: "The Church must give greater attention to these matters of public policy, including the use of public funds for health and welfare programs. . . . The Churches have a tremendous stake in the adequacy of appropriations, the quality of the leadership selected for citizen-commissions, the competence of judges, and the professional qualifications of staff." Further: "The Churches have an obligation to assist the State Universities and agricultural extension workers in pioneering better methods of agriculture, new crops, consumer and market co-operatives, the initiation of diversified industries to step up productively marginal-living areas."

Now none in his right mind would decry such ideas and purposes in general. Similarly none save those who have drifted far from Scriptural standards or have rejected God's own prescribed course for His Church, would ever entertain the notion that these matters properly pertain to the Church!

The folk of the above-noted Conference, and also the leaders, with perhaps many of the N.C.C.C., confuse the Church with its product. It is for the Christian citizen to attend to all the secondary affairs. That they are distinctly secondary does not discount them nor deny their place in the life and work of society. Their being secondary simply means that the Church is first in importance, and has for its first, its sole function, making the kind of men whom God desires and whom society requires for its multiple accomplishments, and both varied and worthwhile endeavors.

It is not our Church: it is not man's Church: it is God's. And the God Who has called and ordained it, has clearly cited and stressed its part in world affairs. We heartily believe that the Church's contribution is basal to all other fine objectives. Because of that which the Church can do, does do, the whole fabric of human relations is blessed. It may not appear so flashy as headlining in race relationships, or starring in labor disputes, or advocating prohibition, health reform, socialized medicine, farm subsidy, or better methods of marketing. What of it! And even the membership may feel at times that they are doing their job in the shadow, unheralded of men. What of that! We serve the Lord Christ.

The same faith which holds the Church divine in origin must safeguard the Church as divine in function. Nowhere does the Scripture fall in with any such idea as would lead us to believe that the Church's business is to run co-ops, engage in agricultural enterprises, maintain Better Business Bureaus, etc. Search and see. There is but one clear call for the Church, the Body of Christ. The Church's *soul* object is her *sole* object. And twice-born men is the best guarantee of any permanent and worthwhile reform effort. The Church glorifies God in seeking the lost and in training the found, looking to the extension of God's reign in the hearts of men. Here, under God and by the grace of God is her supreme commitment: regenerated souls. Then they, as Christian citizens of two worlds, do the work so necessary, so important, so proper - such work as the misguided philanthropists seek to impose on the Church. Sad has been, and sadder will be, the record when human error, even in quite benevolent aims, diverts the Church from its Divine task. When will men learn that the Church can never leave its spiritual work to serve tables without peril both to society and to the world. To turn aside even in the interest of the most worthy cause is like diverting trust funds. Human law handles the latter wrong. Shall the High Court of Heaven wink at the former! The worth of a cause does not entitle it to incorporation in the Church's work. Whatever the condemnation for wilful failure at the appointed post of duty, the sure blessing of God attaches to the struggle to *do the work of God!*

Let the Church then continue to make her soundings that she may be sure of her course as she voyages toward harbor: "mark twain!"

—R.F.G.

Biased or Objective?

By Gordon H. Clark

The Chaplain, a bimonthly journal for Protestant chaplains, in its issue of October 1955 carries an article entitled, "Where Do We Go From Here in Theology," by Nels F. S. Ferre. The following section of it, since it is an expression of a widely held opinion, deserves our consideration and something of a reply.

Fundamentalism

> Fundamentalism . . . builds on the Bible as inerrant and all-adequate truth. . . . Actually its main position is, for the most part, a continuation of classical Christianity. Fundamentalism at its heart antedates and ignores modern scholarship. . . . What is written is true and "there" for any reader whether he believes or not. The revelation as such is not dependent in any way upon the response of the reader, nor affected by it. . . .
>
> Unfortunately, fundamentalism also suffers from critical weaknesses. It is *pre*-critical! According to the best knowledge we have, which is generally agreed upon and responsibly taught, the Bible is not literally true. . . .
>
> Without a principle for discriminating use of the Bible, fundamentalism has failed to present a God great enough or good enough to answer the need for worship which the Bible itself, at its highest, has awakened. No religion can serve its age unless its main truth and its highest aspirations are equal to, and go beyond, the moral sensitivities of its most thoughtful and dedicated people.
>
> As a whole, too, fundamentalism has sponsored a dualism in which there has been neither hope for, nor concern with, the world as such. Fundamentalism has therefore generally dampened man's desire for constructive social and political participation and, in fact, encouraged cultural sterility.
>
> The strength of fundamentalism cannot be doubted, nor can the warmth and genuineness of its worship and fellowship; but it suffers from too many and serious weaknesses to become the kind of creative theology which is now a matter almost of "do or die." It cannot fully satisfy the enormous hunger for the power of redemptive religion which has already been awakened by the needs of our day..

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It is gratifying to note that Ferre acknowledges fundamentalism as a continuation of classical Christianity. When one sets aside the sensationalism of some evangelists and their hill-billy music, it must be admitted that "for the most part" the doctrines of fundamentalism are Biblical. As Biblical, this classical Christianity obviously antedates modern scholarship. But does Dr. Ferre tell the truth when he says that fundamentalism ignores modern scholarship? Does it suffer critically by being "pre-critical"?

Of course, since the good news is accepted by many common people, it is to be expected that doctors degrees will be relatively scarce among church members. It is impossible for everybody to be a professor in a seminary. But is this to say that Biblical Christianity ignores modern scholarship? Is this to say that the leaders of orthodoxy are "pre-critical"? Undoubtedly there is one sense in which conservative scholars are pre-critical. The critics of the nineteenth century assured the world that the Hittite nation was a pious fraud invented by the writers of the Old Testament books. But in the twentieth century even the critics have returned to the conservative pre-critical position that the Hittites actually existed. The great critic Wellhausen asserted that the Pentateuch contained no historical information concerning the age of the patriarchs: it was written during the Babylonian captivity or later, and reflected only the age in which it was written. It also used to be said that Moses could not have written the Pentateuch because writing had not been invented at that time. The leaders of Biblical religion are not ignorant of these critical views. They know them quite well, and they know that they are false. In one sense our conservative scholars are pre-critical; in another sense they are post-critical. The blunders of the critics are obvious.

In the next place one must ask on what basis, or by what bias, Ferre asserts that the Bible does not present a God who is great enough? Is not Jehovah presented as Almighty? Is he not said to be the Creator of the universe? Can the critics imagine a greater God? Or is Jehovah not good enough? Perhaps the Lord is not the uncomplaining valet always ready to indulge human whims. The idea of what is good, as it is explained in the Bible, may not coincide with what several modern thinkers believe to be good. But surely it is patently false to assert that the righteousness of God fails to equal or to go beyond the moral sensitivity of dedicated people. Well, possibly in one sense the righteousness of God is a failure. If the dedicated people are dedicated to false doctrines and illusory gods, their moral sensitivity may be allergic to God's righteousness. Naturally, one of the problems of evangelism is to persuade men to discard their limited and distorted human notions of ethics and to accept the divine standards revealed in the Scripture.

For the same reason it is not true that Biblical Christianity (and there is no Christianity except in so far as it is Biblical) dampens man's desire for constructive social and political action. The truth of the matter is that evangelical people see more clearly than other people the great dangers to the freedom of religion inherent in socialism, collectivism, and totalitarianism. Proposals of a balanced budget, reduction of the national debt, sharp curtailment of the bureaucracy, and the like are conservative and constructive. The tendency toward an all powerful state, a managed currency, a dictatorial executive, and ever increasing regulations is as reactionary as Louis XIV and is destructive of mankind's inalienable rights. Theological conservatives are not lacking in concern for the world or the nation; but their proposals lead away from the socialism of the so-called liberals.

Let it be granted that Christians do not consider politics the most important of all subjects. More important is it to "fully satisfy the enormous hunger for the power of redemptive religion." And that is just what fundamentalism does. Christ by his death on the cross fully satisfied the righteousness and justice of his Father, and so reconciles the elect to God. And it is the literal truth of this that alone can satisfy the need of humanity, for their *need*, as distinguished from some of their wants, is redemption from sin.

A.D. 1956

By G. J. Peterson,
Moody Bible Institute, Chicago

Now we write it "A.D. 1956."

Many will write it carelessly and say, "Well, it's just another year." But unwittingly they will be declaring that it is *Anno Domini*—the "year of our Lord," the "year of grace"—a specified year of the Christian era.

How remarkable has been the effect of Christ on history! In spite of all the enmity of unbelief, men even in dating a letter give testimony to the fact of His existence. When we write 1956, whether we think of it or not, we are saying that 1956 years ago the Son of God came to earth, and His incoming brought a new era.

Many men have underscored a date in history. They have become national heroes and have been greatly admired, but they are not worshiped. Jesus Christ didn't emphasize a date—He made a calendar! Those who know Him, do not merely admire—they adore! Earthly heroes are beloved, but it is written of the divine Leader, "He is despised and rejected of men." Yet He has drawn a line across the face of history and His coming divides everything into B. C. and A. D. The events of B. C. have been put aside. It is a new era—A.D. We are now living in the year of our Lord.

This same kind of new era can be experienced in our own lives. We can know that the past with all its sins has been blotted out and forsaken, and a new and everlasting life of usefulness and happiness begun. The key to this new life lies simply in believing God—taking Him at His word, acknowledging Christ as our Saviour, and trusting God to do what He has promised. If we do this, Christ will come to take up His abode in our hearts, and His coming will draw a line straight across our lives. How glorious when some accuser points to a sin of our past to be able to say, "But that was B.C. God has blotted that out. It happened before Christ came into my life."

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17). The old year is dead, the new year is born. May it be a blessed one for us all.

Helps To Understanding Scripture Readings in Day by Day

Rev. Clinton C. Baker

Sunday, January 8, *Ephesians* 4:17-24. The concept of the Christian's separation from the world is not always popular among God's people, but it forms the main theme of this week's devotionals. When a person becomes a Christian he is given an entirely new nature (II Corinthians 5:17). Notice the words in vv.22,24 of Ephesians 4 that describe the contrast between the old and new natures. In what does the old nature find its roots (vv.17,18,22)? In what does the new nature have its roots (v.24)? Are you aware of this change that is to take place in the life of a person who follows Christ (vv.17,20,21)? Are there certain practices in your life that indicate that you are still following in the course you pursued before you became a Christian (v.17)?

Monday, January 9, *Ephesians* 4:25-29. In vv.25,26,28-29 list the sins from which the Christian is to separate himself. What reason is given in v.25 for Christians speaking the truth to one another? What do the admonitions in vv.26b,27 tell you about the anger of a Christian? What kind of anger do you associate with v.26a? How did Jesus exemplify it (Matt. 21:12-13)? We must be careful that our "holy indignation" is actually of God and not of self. What change should take place in the life of the thief who becomes a Christian (v.28)? In what way is gossip a form of stealing (v.29)? Do you steal someone's good name by what you say about him?

Tuesday, January 10, *Ephesians* 4:30-32. An example of grieving the Holy Spirit (v.30) is found in Numbers 13 and 14 (Hebrews 3:7-9). Read through the account of the Jews' refusal to enter the Promised Land, looking for the underlying cause of their refusal. Retell the actions of the Jews in Numbers 14. How do their actions illustrate the qualities mentioned in Ephesians 4:31? Do you think that Ephesians 4:32 would have been characteristic of their subsequent behavior if the Jews had listened to Joshua and Caleb? From your observations here, what relation would you say the hardening of the heart or the heeding of the voice of the Holy Spirit has to do with a man's inner disposition? Is a mean or bitter disposition the result of your refusing to listen and yield to the will and guidance of God?

Wednesday, January 11, *Ephesians* 5:3-11. The key phrase is "walk as children of light" (v.8b). How do vv.3-6 carry out this theme in terms of the Christian's conversation? What is said about filthy talk on shady subjects (vv.3,4)? What should be the Christian's conduct in relation to poor company (vv.7,11)? What value does shady conversation have (v.6)? What is the spiritual status of those that take part in these conversations (vv.5,6)? What should be the motivating force of a Christ's conversation (vv.4,9)? (See also Philippian 4:8-9). Is the contrast that v.8 draws between the Christian and the non-Christian descriptive of the difference between your conversation and that of the world?

Thursday, January 12, *Ephesians* 5:1-2; 15-17. The injunction "Be imitators of God" (v.1) refers to the truth stated in the preceding line (4:32). How is this example of love supplemented in v.2? Read slowly through Hebrews 10:1-18 for insights into the depths of the love Christ displayed at the cross. What was the motivation for Christ's going to the cross (Ephesians 5:2)? When love in this degree is set before you as an example, how does it make you feel? How should Christ's death motivate you to draw near to God (Hebrews 10:19-25)? How should it motivate us to use our time wisely for Him (Ephesians 5:15-17)? Do you give your time to God as a part of your stewardship to Him?

Friday, January 13, *Ephesians* 4:1-16. Notice Paul's stress on the unity and oneness of the Church, the body of Christ (vv.4-6). What qualities of personal conduct does Paul call upon the Christian to possess (vv.1-3,15)? How would these qualities lead to the unity of the Church? There are varieties of gifts that God has given to the Christians (vv.7,8,11). What is the purpose of Christ's giving men different gifts (vv.12-14,16)? How does the building up of Christians in the faith increase the unity of the Church (vv.13-14)? What effect does it have

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on false doctrine (v.15)? Is the use that you are making of the gifts Christ has given you contributing to the up-building or the tearing down of the unity of your church? Are you so well-grounded in your faith that you can recognize the false doctrines that would break the oneness of the Church?

Saturday, January 14, *Ephesians* 5:18-20. Drinking (v.18) was a problem even in the early church. Observe the extent to which it had gone in the Corinthian Church (I Corinthians 11: 20-22). How does the gathering of Christians pictured in v.19 contrast to a drinking party? What makes the difference in the behavior of the two groups (v.18)? According to vv.19-20, how much of a Christian's life should be enveloped in spiritual things? Notice the spontaneous joy of such a life (vv.19-20). Do you find your greatest pleasures in the enjoyment of sin or in the richness of your faith?

SABBATH SCHOOL LESSONS — REV. J. KENTON PARKER

LESSON FOR JANUARY 15

Jesus Calls For Repentance

Background Scripture: Luke 13:1-35
Devotional Reading: Romans 2:1-16

Paul in Romans 2:1-16 makes it clear that there are two tremendous facts which ought to lead us to Repentance: (1) The Judgment of God, and, (2), the Goodness of God.

We are prone to judge others, and Paul, like Jesus in the Sermon on the Mount, warns us against this: Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself : for thou that judgest doest the same things. Compare this with what Jesus says in Matthew 7:1-5. Let us think about, and prepare for, the judgment of God, from which there is no escape. His judgment is a righteous one. He will render to everyone their just dues; for there is no respect of persons with God. When we consider the fact that no one can escape the judgment of God, it ought to lead us to sincere repentance, to a turning away from sin. This is the best way to "prepare to meet our God."

There is another fact which ought to lead us to repentance; the goodness, forbearance, and longsuffering of God. He is not willing that any should perish, but that all should come to repentance. He is good to us, He bears long with us, and is very patient. He waited for one hundred and twenty years for a wicked world to repent in the time of Noah while that righteous man preached, and illustrated his sermons by building the ark. God has waited almost two thousand years now for a wicked world to repent and accept the Gospel. He is still waiting, and the Good News of Salvation is being heralded into all the world. His goodness is seen, not only in this Plan of Salvation, but in His Providential care for the world. He sends sunshine and rain and fruitful seasons. He keeps the world going safely on its course, and provides for our daily needs. The world as a whole is not even grateful, much less repentant. Paul, in his awful description of this wicked world in the first chapter of Romans, says, in the midst of that description, "Neither were they thankful", and closes the chapter by saying that they not only do these things, but take pleasure in them that do them.

Turning now to the thirteenth chapter of Luke we get some lessons on Repentance:

I. *All Need to Repent:* 13:1-6.

Paul tells us in Acts 17:30: "And the times of this ignorance God winked at (overlooked); but now commandeth all men everywhere to repent." The subject of Repentance runs all through the Bible.

When we read, or hear, of some great calamity we are rather prone to think like some of the people in Jesus' day, and feel that these particular people are "awful sinners" because they are suffering such things. For instance, certain parts of North Carolina have been hard hit by two hurricanes this past summer. Do we, who live in the Piedmont section of the state say, or think, Those people on the coast must be awfully sinful since they are suffering so? Then Jesus would say to us, as He said to the people of His day when they tell Him of the slain Galileans, Suppose you that these were sinners above the balance of the state? I tell you, Nay; but except ye repent, ye shall all likewise perish.

There were those in Jesus' time - the scribes and Pharisees - who did not realize that they had any need to repent. Their hard impenitent

hearts resented Him and all He said. Their condition was deplorable, as we see from the "Woes" pronounced upon them by our Savior. (see Matthew 23). There were others - Publicans and sinners - who saw their condition, realized their need, and turned to Him in Real Repentance. Jesus said in reply to His critics, I came not to call the righteous but sinners to repentance. All are sinners, for All have sinned and come short of the glory of God. Jesus' "Call to Repentance", however is heard and heeded only by those who know that they are sinners. The proud Pharisees did not realize their lost condition, and their need of a Savior. Like the man who wrote Dr. Billy Graham, they thought they were saving themselves day by day with their good deeds. A good illustration is found in the Parable of the Pharisee and Publican which we will study soon. There was no repentance on the part of the Pharisee, for in his own estimation he was about perfect already. The publican saw and felt his sin, repented, and was justified (pardoned).

There is the same need for repentance today. Our world has made great progress in some directions; in learning, in culture, in inventions; but it has made no progress in getting rid of sin. It is true that many are making light of sin, trying to call it fancy names, but the fancy name has not changed the character of the universal curse. The greatest need of our time is for sincere repentance. Jesus' "Call for Repentance" is as much needed now as when He preached on earth.

II. *Repentance Must Bear Fruit*: 6-10.

John the Baptist warned the multitudes that came to be baptized, Bring forth fruit meet for repentance. Show by the way you live that you have changed your thinking and acting. When they asked him, What shall we do? he told them plainly. To the people he said, Go and be kind; to the publicans, go and be honest; to the soldiers, be content and peaceful. Each one, in their own life, was to exhibit a changed attitude toward others.

Jesus illustrates this same truth by the Parable of the Fig Tree. It bore no fruit, and the owner said to the dresser, Cut it down. The dresser asked that he be allowed to dig about it and fertilize it, hoping that it would bear fruit. If not, he said, then we will cut it down. God had been waiting a long time for Israel to bear fruit. (see parable in Isaiah 5) Real repentance means a changed life. Our Catechism expresses it this way: "With full purpose of, and endeavor after, new obedience."

III. *A Miracle, and Two Parables:* Verses 11-23.

These verses do not seem to me to have any direct reference to Repentance. In the first paragraph Jesus healed a woman with a spirit of infirmity and the ruler of the synagogue was indignant because He had done so on the Sabbath Day. We do get a glimpse here of a hard and impenitent heart in this ruler of the synagogue. Most of the rulers were of this sort.

Verses 18-23 give the parables of the Mustard Seed and the Leaven, illustrating the outward and inner growth of the kingdom of God.

IV. *Too Late To Repent:* 24-30.

We must "strive to enter the strait gate" while the gate is open. We enter this gate by faith and repentance, which are like two gate posts guarding the entrance. Repentance unto Life and Saving Faith belong together; we do not have one without the other. They are like the two sides of the same coin.

In these verses Jesus warns us that when the master of the house has shut the door, it will be too late. Compare this with the Parable of the Wise and Foolish Virgins in Matthew 25:1-13. In both cases the sad fact that the door was shut is emphasized. Now is the accepted time, Now is the day of salvation. If we put off our repentance until tomorrow it may be too late. People from all over the world are entering the door; people from heathen lands; while many in America are putting it off. It is easy to become "Gospel-Hardened"; to become so used to the "Call" that we no longer hear or heed it. The last shall be first, and the first last. This proves true every day.

V. *An Unrepentant City:* Jerusalem: 31-35.

There were several of these highly favored cities and towns : Chorazin and Bethsaida; Capernaum; Jerusalem; cities which had the opportunity of hearing the "Call," and of witnessing His marvelous miracles. They should have repented in sackcloth even as Ninevah did under the preaching of Jonah. It will be "more tolerable" for Tyre and Sidon, for Sodom and Gomorrah, in the Day of Judgment than for these cities and villages that rejected Him. What would Jesus say today about London and Paris, New York, Chicago, and Washington?

Jesus singles out Jerusalem as the special object of His pity. Compare with Matthew 23: 34-39, and Luke 19:41, where we see His sorrow as He "wept over it." Jerusalem which had made such a show of welcoming Him, acclaiming Him King, was to crucify Him. The judgment pronounced upon the city is carried out some forty years later when Titus destroyed the city.

In Matthew, as well as here, we have the pathetic cry of Jesus; How often would I . . . and ye would not." How often God would have saved and blessed His Chosen People, and they would not heed the "Call to Repentance." How often He would have blessed us! He still Calls to Repentance. The door is still open. Have you opened the door of your heart, and let Him come in?

YOUTH PROGRAM FOR JANUARY 15

Land Of The Amazon

Hymn: "Crown Him With Many Crowns"
Prayer
Scripture: I John 1:1-5
Hymn: "Lord, Her Watch Thy Church Is Keeping"
Offering
Hymn: "O Zion, Haste, Thy Mission High Fulfilling"

PROGRAM LEADER:

We are beginning today a unit of two programs on Brazil. In this first one we shall seek to acquaint ourselves with the country itself, and in the program for next week we shall look at the first of our financial objectives for this year.

Most of us will remember something of Brazil from our study of that great country in geography courses in school, but it may be that our knowledge has grown a bit rusty since we were engaged in that study. Also, Brazil is a country which is changing so rapidly that we shall do well to bring our knowledge up to date. Our speakers will tell us something of the physical characteristics, the culture and history, and the religious life of this great South American country.

FIRST SPEAKER:

To give an idea of the size of Brazil, it is as large as the United States with an area almost the size of Texas left over. Its population is about 54,660,000, which means that more than forty per cent of the inhabitants of South America are found within its borders. This tremendous country touches the border of every other South American nation except Ecuador and Chile. Its two greatest cities, Rio de Janeiro and Sao Paulo, are both larger than Philadelphia. There is great variety in the physical features of Brazil. It has sea coast, jungles, high mountains, and plateaus. Its mighty Amazon River is the largest river in the world. The Amazon basin covers over half the total area of the country, and has 13,000 miles of navigable waters. You can easily see why our program is entitled "Land of the Amazon," and you can see why Brazil is sometimes called "The Colossus of the South."

If we remember anything about Brazil, it is that it is the world's largest producer of coffee. In addition to coffee, Brazil is important for its cocoa, rubber, cotton, tobacco, wood, iron, and other minerals. In short, it is potentially a very rich land, but its resources are largely undeveloped. It has been estimated that Brazil is capable of supporting more than ten times the poulation it now has. One of the chief problems hindering the full development of the natural resources is the difficulty of providing adequate transportation. Good roads are to be found only in a narrow strip along the Atlantic coast. Automobile and railroads are almost impossible to build and maintain in the great jungle areas. Until recently river boats provided most of the inland transportation, but now airplanes are being used extensively. People of the Brazilian interior who may never have seen an automobile or a train are perfectly accustomed to the giant planes that fly overhead. Brazil is still very backward in its industry and transportation, but the last few years have seen remarkable progress.

SECOND SPEAKER:

Amerigo Vespucci, the Italian-born Spanish explorer for whom both American continents were named, was probably the first European to reach the coast of Brazil (1499). In the year 1500 an explorer named Cabral claimed the land for Portugal. Except for the years 1580 to 1640, when the Spanish were in possession, Brazil was a Portuguese colony until 1822 when the country claimed and won its independence. The Republic of Brazil was formed in 1889, and has contiued to the present except for the mild dictatorship under Vargas from 1937-1945.

The people of Brazil are of varied racial origins. The three main groups are the Indians who originally inhabited the land, the Portuguese settlers (Brazil is the only South American country which has Portuguese as its official language), and the Negroes who were imported as slaves. Slavery was abolished in 1888, and the government encouraged immigration by offering special privileges to colonizers. Large numbers of Japanese, Germans, Spaniards, and Italians responded to the encouragement, and came to the land which seemed to offer such great opportunity.

The Brazil of today could be described as a land of extremes. Some of its people are immensely wealthy while the majority are pathetically poor. Some are highly educated, but it is estimated that sixty per cent of the people cannot read and write. In some localities there are fine schools, but hardly more than five

per cent of the high school age young people are in school. The high degree of civilization in the great cities stands in sharp contrast to the primitive life of the jungle people. To sum it up, life is rich for some, but very bleak and discouraging for the majority.

THIRD SPEAKER:

The consideration which above all others determines the condition of a nation is the religious and spiritual life of its people. The religious life of Brazil helps to explain the poverty, ignorance, and primitiveness of which the second speaker told us. Brazil is not an irreligious country. It is predominantly Roman Catholic (estimates run as high as 95%), but this is hardly a true picture. The Catholicism of Brazil is very largely a thin layer of Catholic custom spread over the original paganism of the Indians and Negroes who make up so large a part of the population. They have merely substituted the symbols and pageantry of the Roman church for their old tribal superstitions. They are enrolled in the church, but they know hardly anything of the Christ Who is supposed to be their head. Our missionaries tell us that the opening of the Gospel to these people is as a light shining in darkness. Protestants in Brazil are known as Evangelicals which means believers in and bearers of the Good News about Christ. So many of those whom the Roman church claims as its members have never even heard the Good News of Christ's salvation. It is not surprising that a religion which fosters such ignorance and superstition has produced a backward civilization. On the other hand, wherever the Gospel is proclaimed in truth, progress is bound to follow. True Christianity is always accompanied by schools, hospitals, and higher moral and social standards. This has been very evidently true in Brazil. The Evangelical Church in Brazil is the fastest growing church in the world. Is it any wonder then, that this land of such great possibilities is making such rapid progress in its development?

Women's Work

1955 Brought Blessings

My faith has been strengthened by realizing that the leaders of our church program who planned and developed the emphasis this year, "Forward With Christ Through Personal Christian Faith," were truly inspired and used by our Lord.

The study of Romans has been a wonderful stimulant for developing a faith that is personal. From the beginning of our study Dr. Love emphasized the folly and pointed out the temptation of substituting cheap, personal righteousness (man-made moral codes and customs) for the righteousness of God. His guide in "Living the Faith" and Dr. E. F. Scott's book on "Paul's Epistle to the Romans" give clear instruction that being a Christian is not a belief or a doctrine but a way of life, personal, vital, and real.

I realize that tensions, frustrations and fears are caused when our lives are unfilled. It is easy to think something is ours because we've read it and certainly we've all read that man's chief end is to glorify God. My life has been unfilled because I had just read and known this fact intellectually. In trying to be a good wife, a good mother, a good citizen, and a good church member, I was making an end of the means and life was a constant strain. Paul says "God in His foreknowledge chose them to bear the family likeness of His son that He might be the eldest of a family of many brothers." Romans 8:29. J. P. Phillips *Letters to the Young Churches.*

Since I have learned personally that life's purpose is to fellowship with Christ, every day is an exciting adventure filled with meaning and purpose; things have taken their proper perspective; and my jobs as wife, mother, citizen, and church member are easy. The most exciting thing to me is the responsibility God has given us by letting us be His ambassadors, letting those whose lives we touch find Christ through our love for them.

McDill's programs on "Released Power for Today" have shown us how we have new opportunities to "show Christ" and to let every person we meet "feel Christ" when we really have Christian love and an understanding heart. We know from Romans 6 that "sin is not until you know better." God is giving us knowledge and insight into the human mind and personality and we "know better" how to deal with personalities.

As we have read the New Testament again this year, we have realized that "love springs from a pure heart, a good conscience, and genuine faith." I Timothy 1:5. The love which envelops active concern for every individual child of God is the channel for a source of power we never dreamed existed.

Indeed, this is a life of hope which is peaceful, joyous, and exciting, because a life of love with its transforming power is so far greater than the power of evil that it *is* possible to remember when the salesman or beggar comes at an inopportune time that

"Love is very kind"
and when our children are hostile and angry that
"Love is very patient"
and when the grocery delivery is quite late that
"Love is never rude"
and when we feel close to God as we kneel in prayer that
"Love never disappears."

—(Mrs. W. S., Jr.) Emma Harper
Matesville, Mississippi

Church News

Adlai Joins Prebyterian Church But Retains His Unitarian Ties

Indianapolis —Adlai Stevenson is still a Unitarian although he joined a Presbyterian Church near his home in October, a Unitarian minister friend said.

The Rev. Jack Mendelsohn, pastor of All Souls Unitarian Church here and a personal friend of Stevenson, said the presidential aspirant has retained membership in his family's Unitarian church in Bloomington, Ill.

Mendelsohn said he and three other ministers, representing both denominations, drafted a statement in Chicago for Stevenson's use in answering letters received at his Chicago campaign headquarters. Stevenson is again seeking the Democratic nomination for president in 1956.

The statement, signed by the four ministers, said in part: "We understand perfectly that you have found a local church home without forsaking a life long commitment."

Mendelsohn said letters arriving at Stevenson's headquarters have come both from Unitarians, accusing Stevenson of deserting, and from other Protestants, including Presbyterians. Some of these, he said, welcomed Stevenson as a new Presbyterian and others questioned his sincerity.

The minister, who met Stevenson while serving as a Unitarian pastor in Rockford, Ill., said there is no Unitarian church close to Stevenson's farm near Libertyville, Ill., so he joined the First Presbyterian Church in nearby Lake Forest, Ill.

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Mendelsohn said the Lake Forest Church's Assembly agreed, when Stevenson joined, that he could also retain his Unitarian membership in Bloomington.

Stevenson's mother was a Unitarian, his father a Presbyterian.

The Unitarians, a liberal free-thinking denomination, often draw fire from Orthodox churches for not requiring members to consider Christ divine. That is part of the Presbyterian creed.

(We cannot accept the above report at face value and, because of its deep implications, we feel that it should be answered by the pastor of the First Presbyterian Church in Lake Forest, Ill., and the reply given full publicity.—Editor.)

Plans for Men's Convention, Miami, 1957

Atlanta, Ga. — (PN) — A budget of $48,000, the largest ever for a Men's Convention in the Presbyterian Church, U.S., was adopted here at the December meeting of the 1957 Miami Convention Planning Committee.

At the same time, tentative quotas were set, and a plan of organization for promoting the attendance of more than 10,000 men at the convention was approved.

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Under the leadership of Convention Chairman John V. Matthews of Fayetteville, Tenn., immediate past-president of Assembly Men's Council, the committee heard reports from sub-committees on Purpose and Theme, Program and Leaders, Budget and Finance, Attendance, and Production.

On the recommendation of the Purpose and Theme Committee, Legare McIntosh of Columbia, S. C., chairman, the theme of "All The Way For Christ" was adopted. The statement of purpose proposed by the committee was amended slightly and approved as follows:

"1. To challenge men to acknowledge the greatness and power of God and accept His rule in every walk of life.

"2. To confront each man with all the needs of his personal relationship to Christ as Saviour and Lord.

"3. To persuade men that it is their highest privilege to be workers together with Christ in all areas of life.

"4. To inspire, inform and equip men for adventurous service through their Church, witnessing in home, business, community, and the whole world.

The Program and Leaders Committee, under the chairmanship of John M. Myers, Jr., of New Orleans, La., submitted the names of possible speakers, and requested suggestion of others from the Convention Committee. General areas for program planning were tentatively approved by the Convention Committee for the guidance of its sub-committee.

This committee also proposed that the Texas Men's Choir, which was so popular at the New Orleans Convention in 1954, should be invited to provide special music at the 1957 convention. This was approved, and Dr. Wayne Bedford, director of the Choir, was asked to head all convention music arrangements, including leading mass singing. Dr. Bedford is a faculty member of Austin College, Sherman, Texas.

Ed. C. Hammond, of Atlanta, Ga., and vice-president of Assembly Men's Council, presented the proposal for the $48,000 budget, as chairman of the Budget and Finance Committee. More than $25,000 of the total is ear-marked, as adopted, for the Production and Exhibit Committee's use in staging the convention in Dinner Key Exhibition Hall. Other budgeted items include pre-convention promotion expenses, speakers honorarium and expenses, funds for local arrangement office and staff, and follow-up efforts.

At the initial meeting of the Convention Committee in October, a $5.00 registration fee for each man attending was approved. On the basis of anticipated attendance of more than 10,000 men, the proposed budget is well within the expected income, Chairman Hammond pointed out.

Chairman of the Attendance Committee is John J. Deifell of Greensboro, N. C. His report for his committee proposed quotas for each synod. These will be announced after organizations are set up within each synod for encouraging attendance.

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Passing of Rev. Alva Hardie

Rev. Alva Hardie, 82, died October 17th, at Miami, Fla. He had given 45 years of his life in the service of his Lord, under the Southern Presbyterian Church in Brazil. He is survived by his wife, Mrs. Katherine Hardie; two daughters, Mrs. Lucita Wait, and Mrs. Wm. H. Smith, both of Miami; two sons, Hugh M. Hardie, of Abilene, Tex., and Charles Alva Hardie, of Toccoa, Ga.; two brothers, a sister and five grandchildren.

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We Did It Again!

Dr. J. Park McCallie

Goal of $80,000 for foreign missions reached at Fourth World Missions Conference held in First Presbyterian Church, Chattanooga, Tennessee, November 27 - December 4, 1955.

Some people have said that the results of holding a conference on World Missions in a local church and giving the congregation collectively an opportunity to obey Christ's command to preach the Gospel to every creature are temporary and evanescent. This has not proven true in the First Presbyterian Church of Chattanooga, Tennessee, as shown below.

Record of Four World Missions Conferences, First Presbyterian Church, Chattanooga, Tennessee

Year	Conference Date End of November	Gifts to Foreign Missions	Missionaries Receiving Support	Recruits Secured
1952	Before first Conference	$16,527	11	0
1953	Year after 1st Conference	$23,737	18	12
1954	Year after 2nd Conference	$41,809	26	6
1955	Year after 3rd Conference	$63,000	37	4
1956	Year after 4th Conference	$80,247	44	5

In the last line the amount pledged for 1956 is given and seven more new missionaries have been added, whose support will begin during 1956.

At the First World Missions Conference in 1952 the First Presbyterian Church called on Dr. Oswald Smith, pastor of the Peoples' Church, Toronto, Canada, to direct the Conference. His church has through many years, twenty or more, held annually such a Conference and has probably the greatest record of any one church in history for missions giving. Last spring it went to over $350,000 and support of 350 missionaries in whole or in part.

The second year Dr. Clyde Taylor, Executive Secretary of the Foreign Missions Department of the National Association of Evangelicals in Washington, D. C., was the main speaker, and last year and this year Dr. Harold John Ockenga, pastor of the Park Street Church in Boston, Massachusetts, directed the Conference. (At the 17th Foreign Missions Conference in the Park Street Church last spring the total gifts to Missions came to $250,000 to support 250 missionaries.) There were from eight to ten missionaries present and from five to eight candidates who had either been accepted or were practically certain of acceptance as missionaries of the Presbyterian Church in the U. S. All the secretaries

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of our own Board of World Missions have spoken at our Conferences and every year two or three are with us. We believe we have the best secretaries of any Board and their messages have been most inspiring. Dr. Fulton, Dr. Bradley, and Dr. Cumming have just returned from many mission fields and know missions as few men in America. Our effort has been to concentrate our giving on the foreign missions work of our own church, which we believe is evangelical and true to the Word. Of course, if individuals want their gifts to go elsewhere their wishes are carried out, but about 94% of all our giving goes to the Board of World Missions in Nashville, Tennessee.

"The Lord loves a cheerful giver", says Paul. The Greek word for cheerful means "hilarious", and there was hilarious giving on Sunday, December 4th, at all three services. At the Sunday morning service during the last fifteen minutes, $56,666 was pledged. Again Sunday afternoon at 3:00 p.m. the giving passed the goal of last year ($63,000), thus assuring that all of our thirty-seven missionaries on the field were provided for and that night we went on to $80,247 to take care of an Emergency gift of $17,000. This was for a plane and its upkeep for the first year for the North Brazil Mission, where two of our missionaries, Rev. and Mrs. William B. Moseley, are stationed, together with other equipment needs for this field. Also, $1,000 was for the work of Dr. William Rule in the Congo, and last but by no means least that a second gift of $6,000 might be made to help the Korean Presbyterian Theological Seminary in Seoul, Korea, erect classrooms for the training of over 500 young Korean pastors to take the place of 400 martyred pastors during the Korean War.

We praised God and sang the doxology and "Blest be the Tie that Binds our Hearts in Christian Love" when we realized we had accomplished this much in carrying out our Lord's last command. It was love for Christ that did it and we are rejoicing in the sacrificial giving of many. The least gift was 19 cents and the largest $2,000, and most of them are on a monthly basis during 1956. They are not only pledges, but expressions of intention, and we have found in the past that they are often increased rather than forgotten. During the year letters from our missionaries are received, mimeographed, and sent to every donor. The pictures of all the missionaries supported are on the walls of our church hall together with their brief biog-

rapnies and fields they are in. Some $450 is spent in sending, as Christmas presents, magazines and periodicals of their choice for the ensuing year. The missionaries are prayed for constantly, both in the public services and at the family altars in the homes.

Some might say this is excessive giving to one cause of the church and is not proportional and will interfere with the giving to other causes. Let us see about that. It is our belief that when we honor God He honors us. When we obey His last directive and the object the Lord had most on His heart, He will help us to do His will all along the line.

The First Presbyterian Church of Chattanooga has accepted Presbytery's askings for benevolences for 1956 - $100,000. It raised $21,000 for purchase of a camp site on Lake Chickamauga for our Young People. The Church has just received a gift of $100,000 for air conditioning the whole Church. This Church has led in the erection of a $30,000 boys' home at Bachman Home for Orphans, securing $20,000. A gift of $50,000 for Presbytery's home missions towards their goal of $1,000,000 over the next decade for this cause has been received. The Church pledged $25,444 on the negro work, added $10,000 more. All has been paid in full, the largest gift from any one church in the Assembly. It has pledged $61,326 on King College's Million Dollar Campaign and has already paid on it $32,217. A gift of $1116 was presented the Gideons on their special day, according to the Gideons the largest gift in the nation from any one church. The church raised the pastor's salary last year and has given him a new Oldsmobile with power steering, brakes, and air conditioned.

Does $80,000 for the fulfillment of the main purpose of the Church seem to be too much, excessive, extravagant for one cause? We of the First Presbyterian Church of Chattanooga do not think so, but with our pastor have set a goal for next year's conference, November 25 - December 2, 1956, of $100,000 and fifty missionaries. How we shall rejoice when we attain it, for we believe it will make our Lord rejoice too!

Meridian, Miss. — The new president of Lauderdale County's Ministerial Association is the Rev. R. G. Schwanebeck, pastor of Jones Memorial Presbyterian Church at Meridian. New officers were elected at the December meeting of the organization. Presiding over the session was th Rev. B. W. Downing, pastor of the Central Church of the Nazarene, and retiring president of the association.

WHAT IF THIS WERE YOU?

"This letter comes to you from the Sanitarium of Soteria, in Athens, Greece, where I am a patient. How I praise God for the salvation I have found in Christ. I could not live without Him.

"For nine years now I have been struggling against tuberculosis, and I cannot regain my health. My poor children are beginning to show signs of the disease and I am afraid it is because they do not have anything to eat or a Mother's loving care. Their father has suffered from pleurisy and is unable to work. You cannot imagine the suffering in which our little family is found. I just cannot describe it to you. How is it possible for me to get well, knowing that my children lack even their daily bread? I am afraid they will die and I shall never see them again. My despair is beyond description. Sometimes I feel it would be better for me to die first so that I would not have to endure the sorrow of burying my children. Please put yourself in my place for just a little while and you will feel something of the untold tragedy that exists in my heart. My clothing is all worn out and my children are almost naked. They are two boys, ages 13 and 15. Please have mercy on them and don't worry about me. You cannot imagine how a Mother feels when she cannot take care of her own children. Oh, how I wish I could send them something to bring just a little joy into their lives! My only comfort is prayer and the reading of God's Word. I have faith to believe that the day of miracles is not past and that the Lord Jesus Christ is able to restore me to health so that I may return to my family and give them what they have lacked for so many years.

"With much respect and much hope,"
Mrs. Polyxeni Terzopoulou

NOTE: What a despairing cry from the heart of this dear Mother! What if this were you? What would you have liked others to do for you? Dare you do less for this dear Christian tubercular Mother and her beloved children? The medicine she needs will cost $25, and with $6 a 22 lb. package of warm clothing can be sent, and with $10 they can purchase locally 80 lbs. of nourishing food. There are many like her who constitute a modern Macedonian call, "Come over and help us." You can do it through the American Mission to Greeks, Inc., Dept. SP, P.O. Box 423, New York 36, N.Y., Rev. Spiros Zodhiates, General Secretary. In Canada write to 90 Duplex Ave., Toronto 7, Ontario.—Adv.

Standing, left to right: Wayne Perrin Todd, Robert Nuckols Watkin, Jr., Holmes Rolston, III. Seated, left to right: Scott McCormick, Jr., Samuel Rainey Hope, James Alvin Payne, Jr., and James Harris Stephens.

U.T.S. Fellowship Announced

Dr. Ben R. Lacy, President of Union Theological Seminary, announced today that Fellowships for graduate study have been awarded to the following students: Samuel Rainey Hope of Fayetteville, North Carolina; Scott McCormick, Jr., of Huntington, West Virginia; James Alvin Payne, Jr., of Front Royal, Virginia; Holmes Rolston, III, of Richmond, Virginia; James Harris Stephens of Roanoke, Virginia; Wayne Perrin Todd of Miami, Florida; and Robert N. Watkin, Jr., of Dallas, Texas. The Fellowships are awarded to members of the Senior Class on the basis of distinguished merit and exceptional promise of efficiency in the ministry. Each Fellowship is a financial encouragement for those selected to take one year of graduate study in the special field of their choice.

Four Institutes Planned

Atlanta, Ga. — The four initial Town and Country Pastors' Institutes for 1956 have been announced by Dr. James M. Carr, Secretary of the Town and Country Church Department, Presbyterian Church, U. S. Three of them will take place in areas of the Church's seminaries, with the first two Institutes opening simultaneously on January 24 and running through January 27.

Locations and dates of the proposed Institutes are as follows: Simultaneously, January 24 to 27 at Union Theological Seminary, Richmond, Va. and at Louisville Theological Seminary, Louisville, Ky. Interdenominational Town & Country Church Seminar, February 14-17 at the University of Arkansas, Fayetteville, Ark.; and for the Columbia Theological Seminary area, Town and Country Church Seminar at Druid Hills Presbyterian Church, March 5-8.

Atlanta, Ga. — Dr. James G. Patton, Executive Secretary of the General Council, Presbyterian Church, U. S., was honored recently by the presentation of an inscribed oak gavel and block from the Joint Department of Stewardship and Benevolence, National Council of Churches.

The presentation took place at the Joint Department's meeting in Buck Hill Falls, Pa., December 14-16.

Dr. Patton and Dr. Bob S. Hodges, associate secretary of the General Council, were the two representatives of the Presbyterian Church, U.S. attending the Buck Hill Falls meeting.

Birmingham, Ala. — First Presbyterian Church of Birmingham is making plans to build a new $250,000 education building, according to an announcement made by Dr. Edward V. Ramage, pastor of First Church. The congregation recently purchased the lot where the new structure is to be erected.

The proposed building will be a two-story, brick and stone unit of Gothic design, with a basement and a court area.

It is expected that construction will begin the first of the year.

In addition, the kitchen in the present building will be remodeled. An old frame dwelling, now being used for Sunday School classrooms, will be demolished to make way for the new building.

Birmingham, Ala. — Dr. John E. Bryan, son of Dr. James A. Bryan, former pastor of Third Presbyterian Church, Birmingham, and brother of the Rev. Harry H. Bryan, pastor of Beverly Hills Church in Huntington, W. Va., has just completed a 10-month tour of services as consultant on education in Korea. Dr. Bryan, former superintendent of Jefferson County schools in Alabama, was one of four persons sent to Korea to help improve conditions among the estimated 100,000 blind in that country.

Referring to the dangerous effect that dollar-aid sometimes has toward giving Orientals an unfavorable reaction to America Dr. Bryan said in an interview with Birmingham News reporter Al Stanton, "We Americans should have long since learned that we cannot buy the good will of other nations with our economic strength and moral force. We should help create the conditions in other countries under which the people of their own accord will realize that we are genuinely working for their interests as well as our own."

The Birmingham educator says he was amazed at the amount of reconstruction that has been accomplished in Korea. He especially noted that the people in that area are hungry for education. Streets are filled all day with children going to and from school, he said.

Montreat College Announces a $115,000.00 Gift

Dr. J. Rupert McGregor, President of Montreat College, announces that two gifts totaling $115,000 have been made to Montreat College by the executors of the estate of Mrs. Amelie McAlister Upshur.

A gift of $100,000 has been made to the college for the erection of the McAlister Recreational-Social Hall.

Another gift of $15,000 was made to the college for purchase of books for its library.

Trustees of the college are to raise an additional $75,000 which will be needed for the construction of the memorial recreational center.

This new building will be 80 feet wide and 170 feet long.

The first floor will contain four classrooms, which will accommodate about 50 pupils each, an auditorium and recreation space with a large stage and dressing rooms.

This lower floor will be used for dramatics, skating, square dancing, and other recreational activities.

The building will meet the needs for Montreat College for its physical education program and will serve as the center of activities for club programs during the summer.

It will also serve as the center of recreational activities for the more than 2,000 young people who come to Montreat for conferences during the summer.

The college trustees believe that the additional amount of $75,000 can be raised at an early date, so that the building may be completed for the opening of the summer programs.

Rhodes Scholarships at Davidson

Davidson, N. C. — Fred G. Myers of Spartanburg, S. C., became the eleventh Davidson College alumnus to win a Rhodes Scholarship when he was selected as one of four winners of the award from the Southeast Region.

Myers is a senior at Davidson majoring in English, and plans a career in playwriting. As an example of his "physical vigor," one of the categories in which Rhodes scholars must excel, Myers climbed the famed Matterhorn last summer.

Other Davidson alumni who have been named Rhodes scholars are Dr. Wilson P. Mills, retired Presbyterian missionary of New York; Dr. Ben R. Lacy, immediate past president of Union Theological Seminary, Richmond, Va.; Dr. Shelby T. McCloy of the University of Kentucky; Dr. J. McDowell Richards, president of Columbia Theological Seminary, Decatur, Ga.

Also, Dr. Robert F. Davidson, Chairman of the Division of Humanities at the University of Florida; Dr. Dean Rusk, President of the Rockefeller Foundation and the General Education Board; Dr. Carleton B. Chapman of the University of Minnesota School of Medicine and graduate students Charles T. Davis of the class of 1950, Joseph J. Murray of 1951 and Hubert N. Cannon, Jr., of 1953.

A 1953 Davidson graduate, Herman Bell of Norfolk, Va., was among the finalists in the Southeastern competition.

Winston-Salem, N. C. — The Rev. Percy A. Carter, Jr., of Dixon, Illinois, began duties December 1 as pastor of the new Negro Presbyterian Church being developed in Winston-Salem. The calling of Mr. Carter by Winston-Salem Presbytery's Committee on Church Extension marks the beginning of a full program for Winston-Salem area Negroes under the leadership of the Presbyterian Church, U. S.

Mr. Carter is well qualified to lead the new work in that section. He is a graduate of Virginia Union University, Richmond, Va., where he earned the Bachelor's degree in sociology. He holds the Bachelor of Divinity degree from Andover-Newton Theological Seminary at Newton Center, Mass., and the Master's degree in Systematic Theology from Boston University. Further graduate work in sociology occupied a year and a half at Harvard University.

The Presbyterians own six acres of land and plans are under way now for erection of the first unit of a church plant. This will include a chapel and Sunday School rooms and will cost an estimated $45,000. Eventually the sanctuary will be constructed, with plans calling for possible expansion of the entire plant if needed. A second tract of land for still further development is owned by the Presbyterians.

Attention All Ministers

Early in January important, detailed Federal Income Tax information will be mailed to the ministers in our Church. There are twelve mimeographed sheets containing helpful facts which should enable every minister to take full advantage of provisions whereby he can prepare his returns at a saving of which many are not aware.

This material was prepared by the Ministers and Missionaries Benefit Board of the American Baptist Convention. The Permanent Committee on the Office of the General Assembly decided it was of great value and bought enough copies to mail to our ministers.

If careful use is made of this valuable information and instructions are followed real savings will be realized.

E. C. Scott, Stated Clerk

Evangelist Available

Open Dates—January 22nd to February 19th. Also: All of the Summer of 1956.

Rev. Leighton Ford, one of our Southern Presbyterian ministers and an honor graduate of Columbia Theological Seminary, is available for evangelistic meetings during the dates given above.

Mr. Ford is a young man whom God has richly endowed with those gifts of evangelism which are so fruitful in winning souls to Jesus Christ.

Already he has had wide experience here in America, in Canada, and in Scotland, and rich blessings have attended his ministry. He also assisted in the Billy Graham campaigns in Glasgow, Scotland and in Toronto, Canada.

We can give our unqualified endorsement of Mr. Ford, both as to his methods and also as to his message.

Owing to a full schedule the above dates are the only ones available now.

If interested write:

Rev. Leighton Ford
4501 Park Road
Charlotte, N. C.

Knoxville, Tenn. — Dr. A. E. Dallas, pastor of Fifth Avenue Presbyterian Church, is the first president of the new Presbyterian Ministers' Association of Knox County. He was elected at the December meeting of the new group, meeting in the First Church.

Dr. James R. Smith, Graystone Church pastor, was elected vice-president, and the Rev. Wilson Yost, Fourth Church pastor, was named secretary-treasurer. The association was organized November 4.

Coleman, Texas — The First Presbyterian Church of Coleman, Texas, has awarded contracts to the amount of $66,000 for the immediate construction of a new Educational Building, and air conditioning of the new building and sanctuary.

This building will include a fellowship hall, church parlor, kitchen, nursery, crib room and eight class rooms.

The construction will start before the first of the year. This culminates the ministry of our pastor, Rev. W. C. Cooper, who has accepted a call to a church in North Carolina, effective January 15, 1956.

Fishersville, Va. — The Tinkling Spring and Hermitage Presbyterian Churches, of Fishersville and Waynesboro, respectively, received in December the American Association for State and Local History Award of Merit, in recognition of their "public services in publishing last year *The Tinkling Spring, Headwater Freedom: A Study of the Church and Her People.* A separate Award of Merit was also presented to the Rev. Howard McKnight Wilson, Th.D., the author of the volume and the pastor of the two churches.

A certificate of the award was accepted during the morning worship service at the Tinkling Spring Church, in behalf of the two congregations. Representatives of major groups within the churches which contributed to the book's preparation accepted the certificate.

— BOOKS —

THE FUTURE OF THE KINGDOM. Martin J. Wyngaarden. Baker Book House, Grand Rapids 6, Michigan. $3.50.

The author has attempted to search out the Biblical evidence that may be adduced to prove the spiritualization of the Kingdom of God in the Scriptures. Consideration is also given to the predicted Jewish return to the ancient Holy Land after the exile. Attention is also given to the growing Jewish colonies in Palestine today. An inquiry is made into the related theme of the possible literal fulfillment of prophecy in connection with the Jewish return to Palestine in our times. The main thesis of this book is controversial in nature and there is no uniformity of interpretation among Christians regarding it. One thing is to be said, however, in favor of the author and that is he avoids the pitfall of speculation which too frequently trips the would-be student of prophecy. Serious students of predictive prophecy should welcome this book to their libraries.

Excellent Helps on the Lessons for First Quarter 1956

ST. LUKE'S LIFE OF JESUS **$2.75**
Retold in Modern Language
By G. Aiken Taylor

THE GOSPEL ACCORDING TO LUKE **$3.50**
By G. Campbell Morgan

RYLE'S EXPOSITORY THOUGHTS ON THE GOSPELS (Vol. Luke) **$4.95**

THE GOSPEL OF LUKE **$1.50**
By Charles R. Erdman

Order From

THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE, N. C.

THE UNITY OF THE BIBLE. H. H. Rowley. Westminster Press. $3.50.

Dr. Rowley's purpose in this significant volume in the field of Biblical theology is to emphasize the unity of the Bible. He sets forth the unity of the Bible as a unity in diversity. The fourth chapter is of special interest where the author describes the fulfillment of promise to which the Old Testament looks forward while showing how the New Testament looks back to the Old and neither being complete without something beyond itself.

Although the author writes as a Baptist, he believes that the significance of the baptismal sacrament is not to be found in the symbol but what it symbolizes and is indeed worthless without that which it symbolizes.

The author's view of inspiration is weaker than we like but despite this fact, he has some helpful insights to offer. For example, he writes, "Diversity and unity must be perceived together in the Bible and neither can be sacrificed to the other. A historical sense is essential for all satisfying study of this Book, but along with that sense there must go a perception of the continuing thread that runs through all and that makes this library also a Book. There must also be the perception that what gives to this Book its unity is something of enduring significance which has meaning therefore for the contemporary world and for us."

The author closes upon this high plane. "If Christ is the fulfillment of the hope of the Old Testament, He is also the satisfaction of the need of every man. It is in union with Him that man, who was made in the image of God can reflect that image for in union with Him he is lifted into the life of God without Whose fellowship he cannot walk in God's way." J.R.R.

WHEN GOD CAME DOWN. Andrew W. Blackwood, Jr. Baker Book House. $1.50.

The five messages in this volume deal primarily with the Incarnation. They set forth the message of the angels at the time of Christ's first advent. The matter of presentation is fresh, striking and forceful. Christ is exalted as the Son of God in every message. Christians will appreciate this book as devotional reading, especially at Christmastime.

MAKING SENSE OUT OF LIFE. Charles Duell Kean. Westminster Press. $2.50.

Squarely facing the fact that all men have basic questions to answer in life before they can live with any feeling of purpose, the author states these universal questions in plain language and affirms the power of the Christian faith to answer them. He shows how the clue to life's meaning is found in Jesus Christ and the cross and interprets the significance of the crucifixion, resurrection, ascension and of Pentecost as symbols of the relevancy of the Christian faith in daily living. He is fully convinced that the Christian faith is "as functional in the 20th century as in the last."

PRAYER PROMPTINGS - AN AID IN PUBLIC PRAYER. John Horne. Baker Book House. $1.75.

This book is designed to be an aid in public as well as in private prayer. It is a handbook intended to lead to a freshening and vitalizing of prayer. It suggests different and better ways of saying things. This work compels reflection and direct thinking into frequently neglected areas. It is a good book to keep close at hand for frequent perusal.

PIONEER MISSIONARIES FOR CHRIST AND HIS CHURCH. T. J. Bach. Baker Book House. $2.00.

Condensed into short, readable chapters of the life stories of twenty-six pioneer missionaries, men and women who have opened up nations and continents for God. With keen insight Dr. Bach has pointed out those qualities of character and methods of operation which have brought about the evangelization of lost souls. Pastors, teachers, and parents will find spiritual enrichment in this handy source of inspiring missionary information.

New Pocket-size

WEEKLY for YOUTH

Beginning with the January 1 issue, STRAIGHT has a brand-new look! We've made it pocket-size so it's easier to take home to read and study during the week. There are more features, too, like **Straight Thinking,** which gives a brief devotional with Scripture reference for each day in the week, a planned activity or project for every week, and a variety of timely articles. A grand total of 32 pages literally packed with material for building Christian character. And there's lots of bright color!

Long-time favorites **The Workshop** and **Friendship Circle,** as well as inspiring programs, challenging fiction and timely articles, continue to highlight this popular magazine. Teen-agers will love every page of STRAIGHT because it speaks their language and tells of the things that interest them. Only **35c. per quarter** in quantities.

Free samples on request

STANDARD PUBLISHING
Cincinnati 31, Ohio

The year *1956* is one of special emphasis on all phases of Christian higher education.

Consideration of its youth is central in the educational program of the Presbyterian Church. Guidance begins in the local church, where vocational aides begin helping young people plan for vocational decisions. It continues into the college years where so much is done to assure the future leadership of the Church and to provide Christian business and political leaders for the nation.

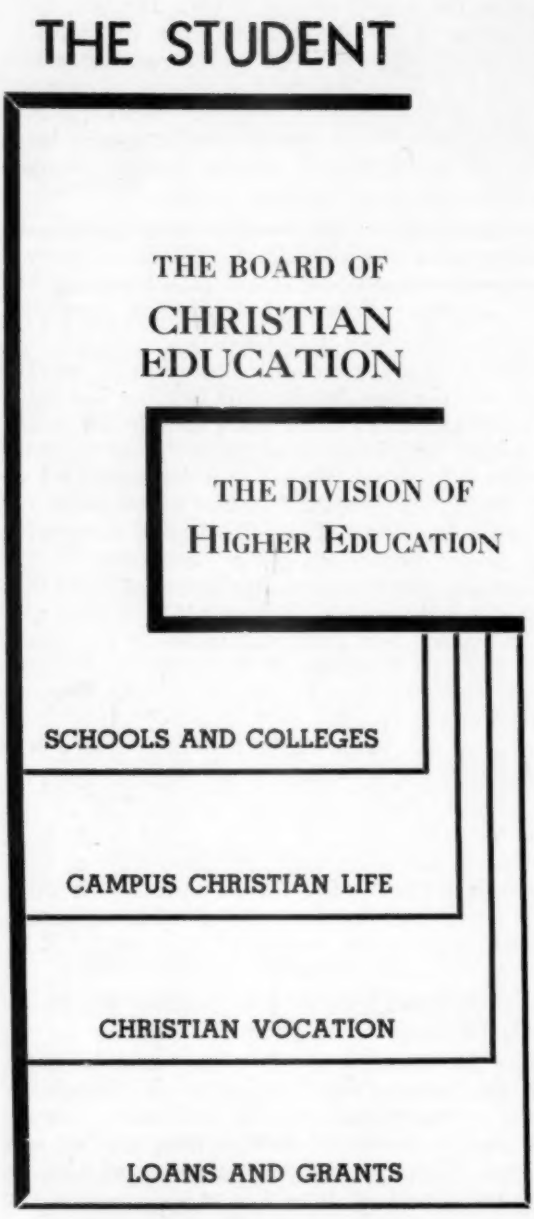
Thought patterns and activities of the campuses of today will largely determine the kind of church — and nation — we shall have tomorrow.

Through its colleges, our Church provides liberal arts education on small campuses where instruction can be personalized and conditions can be controlled. Their high standards of personal and academic conduct have strong influence on all of education.

Through its program of Campus Christian Life the Christian witness extends to all campuses, despite secular influences.

Through its seminaries and the General Assembly's Training School, our Church determines that it shall have an unfailing supply of ministers and full-time church workers.

In the South, the task grows larger as the region expands its economy and its population. Leaders in the Presbyterian Church must think big and provide for expansion of work for and with its youth. To provide for a bigger tomorrow, the Church must achieve a bigger today.



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